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MR. HOLLAND AT LILY DALE.

Second of a Series of Letters
on his Investigation of
Spiritualism.

(From the Ottawa Daily Free Press of July 26.)

Lily Dale, July 21.—If you want to hear wonderful tales of physical and other manifestations come to Lily Dale and join any of the numerous groups seated on the verandahs of the hotels, or under the trees in the grounds. Nine times out of ten you will find them swapping experiences, and unless you believe with the psalmist that all men are liars, you will begin to wonder how much is true, and how much is pure delusion. In any event, you cannot fail to be interested. This year there have been no public tests in the auditorium, a feature of the entertainments of last year which I very much miss. There is a public lecture every day, and it has been the custom until now to have a medium walk through the hall and deliver messages from spirit friends to people in the audience. I have witnessed some remarkable tests of this character and never seen a failure. My first suspicion was that there was collusion between the medium and those to whom the messages were delivered, but when she approached me and told me what I had in my coat pocket, in an envelope, and even quoted the words I had used when sealing the envelope before leaving home, I was obliged to revise my opinion. However, that was last year. This season you can only get such tests by consulting a medium and paying a fee of \$1 or more. It costs something to investigate these phenomena, and the investigator of moderate means, I find, must select with care the medium he consults, and the phases of psychic phenomena he desires to study. And after spending time and money in his search after truth, if he cannot accept the theories of the Spiritualists, he will leave Lily Dale more mystified than when he came here, but with no end of theories, and his self-confidence destroyed.

In my last letter I described a materialization. It was satisfactory in every respect but one—the light was so dim that I could not recognize the features of the spirits. Next Wednesday evening I am booked for another seance, where more light will be thrown on the visitants.

I have attended three trumpet seances. Of the multitude of psychic phenomena to be observed here, this, to most investigators, is the most interesting and convincing of all. In other phases of manifestations, the percipient is dependent upon the evidence of his senses, and every one who has attended the entertainments of magicians, knows how the senses may be deceived. Motion may be quicker than sight, ventriloquism may deceive the ear, and one requires to be on his guard continually against the possibility of fraud. But there is one thing that cannot be counterfeited, and that is individuality. If, therefore, when the eye perceives a form or the ear hears a voice, the communication is of such a character that it could come from nobody but the person who purports to give it, one feels that all explanations but the one furnished by the Spiritualists fail to account for the phenomenon.

There was but one trumpet medium on the ground last week—a Mrs. Alexander, from some town in Indiana. This was her first visit to Lily Dale, and she had just arrived. She had never seen or heard of us, so far as we knew, and we were careful to conceal from her our own identity. She conducted us to a little 9x9 room up stairs. There was no plastered ceiling beneath—only the bare floor laid on the beams. The room was car-

peted, and, as I made certain, had no aperture through which a tube could be inserted. The windows were covered with blankets tacked to the frames, and the light was carefully excluded by similar means at the door. The room was furnished with a small table, on which the lamp rested, and three chairs, one of which the medium occupied, while we sat in front of her.

The trumpet—a long aluminum tube such as are depicted in the hands of angels—stood on its broad end on the floor, between the medium and ourselves. The light was extinguished, and we sat in total darkness. We first joined in repeating the Lord's prayer, then sang "Nearer My God to Thee," and sat in silence for about three minutes, when a voice came to us through the trumpet. It was, the medium explained, her Indian guide, Red Wing. Having expressed, in broken English, his pleasure to meet us, he said there were many of our friends, chiefs, squaws, present, and anxious to speak to us. Then the trumpet, which had been moving about the room, dropped to the floor, and there was silence for a few seconds. Then a whisper through the trumpet intimated to us that a spirit friend was ready to communicate with us. I should say that a dozen voices spoke to us during the sitting. In every instance the name of some member or intimate friend of the family was mentioned as the communicating spirit and the nature of the communication was characteristic of the individual from whom it purported to come. You can readily understand that most of the conversations related to subjects of a private nature, and none of them would be of public interest even if I could publish them. I have attended trumpet seances, the last one being with Mrs. Wriedt today. I was spoken to by voices purporting to be those of members of my own family and friends who had lately "passed out" in Ottawa, and in every instance the familiar knowledge of names and events precluded any suspicion that the medium had anything to do with the communications. A startling feature of these seances was the totally unexpected appearance of old acquaintances who had died long years ago, and almost faded from my memory. One of these was the late Father O'Connor. When asked how he happened to remember me, he said my father had brought him. To prove their identity, some of the spirits "etherialized"—that is, appeared as a luminous vapor before me, showing with more or less distinctness the head and features. In the case of a member of my own family, the etherialization was so perfect that I at once called him by name and the head bowed and came close to me, then faded away. Senator Sanford also came to me and, among other matters, spoke of the Ottawa canal and the war in South Africa. He is not satisfied with the policy pursued in either case. I tried to take a shorthand note of the Senator's views on the canal question, but in the profound darkness found it very difficult. As nearly as I can remember, his remarks were: "How is that canal? The trouble with your people is they want more progression. They are so blind they won't see the necessity of the canal. Why don't they hurry up?" He doubts if the grain or the fruit crop in Canada this year will equal last year's, owing to the heavy rains at present and hot dry weather to come later. "A great deal will be lost," said he, "either rotted or burnt up. This is due to atmospheric conditions. The world is repeating the history of former years." He thinks that the trouble in South Africa is not over, and while he would like to say that Britain is always right, he thinks the war was needlessly prolonged, until the people were worn out.

I have given by far the least interest-

ing part of his remarks, and, I know, given them very imperfectly. I may refer to another conversation to illustrate how inadequate the telepathic theory is to account for these phenomena. I asked one spirit if he remembered the name of the township and the number of the range and lot where a certain mine was located. He gave the name of the township and the number of the lot correctly and without hesitation, but could not recall the number of the range. Had it been a case of mind-reading, I had all the information in my own mind at the time. To avoid the possibility of aiding by suggestion, when the name of the township (Portland) was mentioned by the voice, I replied "Cartwright, is it?" the correction was prompt and emphatic: "No; Portland," with strong emphasis on Portland.

It has been suggested that the medium had access to the trumpet and manipulated it in the darkness. To avoid any such possibility, I removed the trumpet from where it stood on the floor between the medium and myself and put it back of my chair, beyond her reach. Had she attempted to get it, she must have come in contact with me. There was a further guarantee, or rather evidence, that the voices were not hers—two voices frequently spoke simultaneously, and on one occasion broke into a conversation between the medium and myself. I have read over my manuscript and realize how very unsatisfactory my description of a trumpet seance is. The difficulty in the way is the private nature of the communications. They are of value, as evidence, only to those familiar with the incidents to which they relate. I have given some of the remarks purporting to come from the late Senator Sanford for the purpose of showing how little change the incident of death makes in the views and character of men, assuming that these are genuine communications from the spirit world. If the spiritualistic theory be true, the advice of a spirit friend would only be valuable if he had possessed good judgment when in the body, and, on the whole, we are safe in following our own impressions and convictions without looking for aid from the spirit world.

GEO. C. HOLLAND.

INCONSISTENCIES.

The New York Magazine of Mysteries for August, says:

"The most powerful man in the world is he that overcometh sin, selfishness and perverse will. To him that overcometh is given the victory, success, inherit all things, etc.—but without help of the angels men cannot overcome sin."

The first assertion, that "the most powerful is he that overcometh"—implying most emphatically that the man is doing this himself, and in which fact lies his real strength—does not agree with the last, that "without help of the angels men cannot overcome sin."

Furthermore, it says: "Extraordinary phenomena is a natural accompaniment of Holy men." Also: "Spiritual sin or spiritual science in its highest development has little or nothing to do with phenomena." Still it says elsewhere that "clairvoyant and psychometric powers are divine gifts, but they should never be sought."

To inconsistency may be added ignorance; although this magazine claims for its "adepts" (mediums) these very powers—phenomena pure and simple—but remember, its "Mystics" are "Holy Men."

Now, all ye mediums, clairvoyants, psychometrists, etc., ye unholy practitioners, take heed and cease your good work by going into secrecy and returning the world to the darkness of the past. In other words, join the great Spiritual Trust, known as the "Mystic Brotherhood" or prepare for the worst.

ARTHUR F. MILTON.

THE PROGRESS OF MODERN REFORMATION.

BY J. P. COOKE.

In a strong and moving inspirational address before the First Spiritualist Association of Washington, D. C., Mrs. Loe F. Prior outlined the active part which women have taken in the reforms associated with Spiritualism, trying to lift the fallen and encourage the weak and erring. She shows how woman, with her quick sympathies and intuitions, distances her more thoughtful brother man in such efforts, as is shown in the Florence Crittendon Homes throughout some of the large cities.

There is, of course, a grave injustice in the general adoption of two moral standards—one for young men, and another for women. We hope that this unjust discrimination will be worn away or battered down by the growing love of justice in the race.

A harmful laxity in social theories has long been associated with religious reforms, in the minds of the extreme, self-righteous conservatives. Now this association of ideas is erroneous. Certain signs indicate that social vice prevails most where the theories are least known; and where the theories prevail most extensively there the social vice is less conspicuous. In England, the whole character of the national mind, culture and development are against the prevalence of any loose theories in regard to social relations. The English are a conservative people, not in law, or in government, or in custom only, but in all other modes of thought; and yet I presume that the social condition of England is much worse than ours. New York is better than London or Paris. I earnestly believe that our country shows more virtue, more noble character, a finer cast of hope, aspiration and helpfulness, than any country in the old world.

As to the connection of loose theories with liberal views in theology, it cannot be established. The "Liberal believers," as they are called—the Unitarians, Universalists, Spiritualists, "Come-outers," Free Thinkers—by whatever name called, from the fact that they dwell so little in the region of creed, and insist so little on the importance of right speculative ideas, and live down on the important, practical plane of social relations, defy this aspersion.

They believe in the moral sense, in duty, in obligation, in conscience. Indeed, the fact of their "mere morality" is thrown in their teeth at times by evangelicals who affect a finer grade of spiritual life. The truth is, that the intellectual enemies of loose social practices, wherever found have been those rational and liberal and sincere persons, believe that the structure of society must be preserved by human, conscientious means, or no kingdom of heaven will come either here or hereafter. If men will live by the principles which are inherent in the hearts and consciences they will live rightly and well. Liberty works well, thus far. Americans certainly hold well to this.

There was a time when no such thing as liberty in religion existed. Everything was prescribed by "Church and State"—as a pair of Siamese twins—what men should believe in, how they should worship, and what forms and ceremonies they should observe.

It was flat blasphemy to speak carelessly the name of the One, as churchmen understood it. It was guilt to reject an accepted form of faith, iniquity to abstain from the sacrament. To insult a priest was as great an offense as to kill a man. But that age has gone. Ours is a voluntary system. We have no State church or "doxy." Every man and woman is

free to accept such religion as he or she believes in, or none. A man may be a Christian, a Buddhist, or an Atheist. He may believe in a hundred images or in no deity at all; it does not make him an outcast from society if his life, his actions, are not unworthy? What, then? Is vital religion dead? Has worship faded out? Has true prayer ceased? Do men and women no longer believe?

I am persuaded at this time, there is more clear, intelligent, earnest, living faith in religion in our land than there is in any other part of the civilized world. If the forms and modes are not more universally and publicly confessed, it is more earnest and more sincere. Look at the societies that flourish in this country by voluntary contribution! Their name is Legion.

Our people are more under the influence of ideas of sanctity and decency than any other people, as a people, on the face of the earth.

There was a time when the government was regarded as a divine institution planted by the Lord—no matter how hellish or unjust it might be. It was supposed to be ordained of heaven. To rebel was blasphemy against the highest. The King reigned by divine right. It was a grave offense to say a word against the reigning Majesty. The law could not safely be spoken against, or criticised. There was no freedom of the press or of speech. Look at Germany, even today, with all of her intellectual strength and development.

For our country that time has gone. Thank God, and his fellow-workers, lately risen from the flesh; His fellow-workers both in the spirit world and in heaven. The acts of our rulers are freely, even mercilessly criticized, by daily speech in the street, on the platform, in the newspapers. Laws are quickly remodeled—the people make their own government. Yet I venture to believe that there is no land where the laws are more respected or where worthy laws are backed by a stronger public opinion. Do we despise our rulers? How did the people feel towards Lincoln? How do they feel towards Mr. Roosevelt?—men and women of all parties or no party. Let a man show himself a noble ruler, a worthy chief, and where in the world will you find a more cordial, hearty, enthusiastic welcome given to his person, to his name and his dignity? There is no other spot on earth where government so readily responds to enlightened public opinion. The enthusiasm for progress and humanity is catching. It runs like wildfire among the warmhearted sisters of our Spiritual, and indeed of all our liberal faiths.

Purity is a shield of safety only excelled by human love. A pure, helpful, wholehearted woman can walk in safety even amid moral filth. She does not spurn even animal humanity. Such women can lift the fallen, comfort the distressed, and woo the erring from their temptations. The great battle of life is to overcome the evil, unworthy element in ourselves. It is this stain in ourselves that most holds us back. "Though a man conquer in battle, a thousand times a thousand men, yet he who conquers himself is the greater victor."

With Edgar A. Poe in his "Emancipation from Earth's Thralldom," which he knew as few know it, we may chant with dear Lizzie Doten's heroic lines:

"There, through all the vast Empyrean
Wafted as on gales Hesperian
Comes the stirring cry of Progress, telling of
the yet to be,
Tuneless as a seraph's lyre,
'Come up higher! Come up higher!'
Cry the hosts of holy angels: 'Learn the
heavenly Masonry;
Life is one eternal progress: enter, then, the
Third Degree;
Ye who long for light and wisdom, seek the
Inner Mystery!'

(Continued on Last Page.)

MY FRIEND, THE PSYCHIC, IN SPIRIT.

A SEQUEL TO "MY FRIEND, THE PSYCHIC."

BY ARTHUR F. MILTON.

(Author of "Higher Realms," and "Psychic World.")

CHAPTER I.

Those who have read my previous narrative, will remember that I felt quite forlorn when my friend, the Psychic, passed away and left me alone in this mortal sphere without a spiritual guide to aid me in my reaching out for a higher eminence.

Well, I have enough to think about for a while. His teachings in connection with my own deductions and intuitions, gave me food for thought and comfort for several months, but I missed his visible presence very much.

I had accustomed myself to have him corroborate my own conclusions, or correct them, when in error, and was now the judge *ex parte*.

But one evening while sitting in meditation, I suddenly experienced a swelling of the muscles in my arm, followed by a raising of the same, and a stretching forth over the table. The next movement was a reaching out after a pencil, for my fingers closed down upon it the moment they touched it.

It flashed upon me at once that it was a spirit trying to control my hand for automatic writing. To aid the phenomena, I grasped the pencil by my own volition, brought forth a sheet of paper with the other hand, and placed myself in the position I supposed was required.

It proved correct, for again my hand was controlled and began to make scrawls all over the paper, winding up, however, with the words, "A Friend."

"Ah," said I, mentally, "And who may it be?"

Again it started, but this time it wrote at once, "Your Friend, the Psychic."

I laid the pencil, folded my hands, and began nodding my head—a sort of automatic way of mine to express surprise.

Then, forgetting that I was alone, physically speaking, I suddenly burst forth with, "And what brought you here?"

To my second surprise, I felt the answer in my mind, soul, heart or somewhere within, as clear as though spoken.

"You were being prepared for spirit communion for some time. It is now effectuated."

"Then I have you with me again?"

"Yes, and no fixed hours to try your patience. Call me at your desire."

"Phew," I replied gleefully, "That is sublime; do tell me how does it feel to be a spirit?"

"Listen, and I will give you my experience."

"Go ahead."

I then reclined backward, assumed an easy position, and my friend began thus:

"When my body died, I must have been asleep, for I imagined I was dreaming of being in another world. But by degrees it dawned upon me that there were some shadowy forms moving about, whom I dimly recognized as the mortal friends of my home. I thought it strange that these should appear shadowy while my spirit friends appeared clear and bright. Things were just reversed from the way I was accustomed to seeing them. But soon I began to notice that the mortals were crowding around something in the room. Curious to know what it was, I joined them. But lo, they were viewing my body."

"It did not take me a minute to form an opinion. I concluded that I had died, as the world terms it, and was now a freed spirit. I didn't care. In fact, was delighted at the idea. I began to examine myself as I was. I could not see much difference, except that my clothing seemed to have taken on a finer texture, and which gave me the first genuine feeling of joy or happiness."

"It was not the clothes itself, which caused that good feeling, but the vibration of it, which touched my consciousness. It was the first cue to my condition in spirit. Whether it was intuitive knowledge or impression, I don't know, but I opined that the other effects I would meet with were to be of the same fabric."

"It proved true, for every new effect that I viewed or took interest in, touched me with some degree of pleasure."

"Together with this, everything looked bright. There was no night following

the day's termination. At least I noted none for several days, and was longing to see the stars once more.

"My wish seemed to have potency, for at that moment I felt myself wafting downward."

"Strange, thought I, going downward to see the stars. But it was so. They began to appear above as I was going down. My desire to see the stars had put the will in motion to create the effect. I had to get into the shadows of the earth, or rather the earth's sphere to get away from eternal day—those portions of the spirit world, which are illuminated by its own light. But I later discovered that such portions also were found on earth direct, in certain homes and in the environments of others. This daylight also followed individuals around and was especially noticeable at night."

"Now, concerning the feeling one has over here, depends on his individual state or consciousness. A spirit feels, thinks, sees, believes, argues, moves, deliberates, as he is built or as he has unfolded himself, with everything vibrating on his consciousness as he has been in the habit of vibrating or issuing force, motion, thought, etc. I may say that nature virtually talks back at us as we have been addressing her. One who has had only contempt and ill-feeling for his fellow-men, will experience this as a vibrating force touching his consciousness above all else. Of course the whiffs of kind feelings experienced on loved ones will also be his, but the law of ruling motion will be that which ruled him as a mortal. Now, some very queer feelings are experienced at times, but not more so than has been developed—sought. The uncharitable, the resentful, the hypocritical, the envious, feel the reaction of these vibrations, enlivening their consciousness to a very uncomfortable degree. They often imagine they are being wrongly treated, especially if they had had an exalted opinion of themselves as mortals. On the other hand, the charitable, forgiving, kind hearted and modest, sense a reaction of their vibrations, which are often exceedingly desirable and pleasing, even though they are still earth-bound. But as it requires a surplus of spiritual over material impetus in the individual to overcome the law of gravity, all do not ascend to the upper spheres immediately after transition. But they may enjoy perfect happiness nevertheless."

"However, if you will supply yourself with pen, ink and paper for an extended story, I will give you my experience since passing over."

I replied that I would be pleased to write as he dictated. My Friend, the Psychic, then said he would call again when I was ready for him and begin the work.

On the next evening I had everything ready, and no sooner had I expressed the wish to hear from him, when he seized my hand and indicated that he was ready.

CHAPTER II.

My friend, the Psychic began thus:

"In my first message to you I mentioned that while the mortals appeared shadowy the spirits around me appeared bright."

"From that you must have inferred that I was not the only spirit in the room. Yes, there were others among them, my father and mother, two brothers and a dear old friend, who had preceded me by a number of years."

"They were there to receive me in spirit, and convey me to my future abode. It was not far from my earth home, only that it was reached by an ascent. It was exactly to my taste, and when I asked how it came so, they told that I had built it in advance. Right-doing finds its reward in that way. The first week I enjoyed its interior; then I examined its environments, and after about three weeks unalloyed happiness, I began to wander off. I wanted to see something of the spirit world and philosophize on it—make comparison with what I had learned as a mortal."

"My desire vibrated with its usual potency, for in the midst of it, my old bosom friend appeared on the scene and volunteered to escort me around."

"To give you something to write about thought your old lawyer friend, who is very anxious to hear from me," remarked he after having extended the invitation.

"But can he write?" I asked.

"We will develop him, for he is ripe for mediumship, and only needs a little aid from this side. Before starting we will station a body-guard over him for that purpose. I know a number of spirits who will be delighted for the opportunity—spirits who are eager to learn and who, in turn, will give their magnetic aid to develop his medial powers. Your friend is an interesting subject for such spirits, and by the time that we return, he will be ready for you."

That was encouraging news, for I was anxious to come into communion with you, and told my old friend so.

Before going farther, however, I will state that this friend of mine had been a civil engineer in the mortal, and was generally known as The Captain, because he was at the time of his demise, a captain of a corps of coal surveyors, and to me familiarly as George. His talents had followed him in the spirit world, and he made use of them by studying the mode of travel and then travelled for the pleasure it afforded him. He was therefore the right person to take me on a journey.

"What I propose to do first," said my friend, when ready to start, "is to travel due west until we strike the first railroad track. It affords a magnetic trail and is a great aid in finding our way."

But just before we got to our destination, we passed a cemetery. Near the gateway we noticed a woman kneeling beside a grave and moaning. Thinking she was wailing over the death of a loved one, we stopped to investigate. To our surprise it was a spirit bemoaning the loss of her own body. We soon realized that it was a case of excessive self-love. She had developed an unconquerable passion for dressing, and could do so no more. She wanted her body restored. Her heart had followed it to the grave.

The Captain understood her case at once. In a few minutes he had her in a different state of mind, and broke the spell. The next instant she had disappeared.

The captain then returned to me and said, "I brought her to her senses and sent her home."

We now continued our journey and soon reached our aim. As we touched the rails I was drawn first in one direction, then in the other. The captain saw my predicament, smiled, moved northwestward and said:

"This way, brother, exercise your will-power to follow me and all will go smoothly."

I did as directed and found it easy enough.

When I reached his side, he said:

"A weak spirit would be moved according to the vibration left by the last passing train. A self-centred spirit, ignorant of the law, would be drawn in both directions until he had decided which to accept. Now, see where you are."

To my surprise we were not walking the rails, but above them, while they appeared under our feet as though photographed on the ground that held our personalities.

I wondered what effect a passing train would have. But my friend read my mind and answered:

"You can see for yourself, one is coming now."

So it was—coming at full speed, and presenting a veritable vitascope scene to our sight as it passed below us.

Now I wondered why we were not walking on terra firma, to which my companion again replied.

"Our natural buoyance lifts us out of the dense atmosphere, composing the material part of the highway. Every human creation has a semi-material envelope or roof over it, that can be traveled over by spirits not earth-bound—cities and towns not excepted, on the surface of which all is photographed in life-like representation as the passing train was. Earth-bound spirits neither see nor feel this elevation, and consequently are held down to the solid parts of it."

(To be Continued.)

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The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and send it to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Mr. Barrett's visit was a great pleasure to his friends of which he has many at Lily Dale.

J. W. Downer, who was ticket-seller last season, passed to spirit life about three weeks ago.

Woman's day was a complete success; there were more tickets sold for the dance than were ever sold at a dance, with one exception, on these grounds.

Beginning next issue we will have more personal notes which are necessarily very limited during the camp season.

A most charming dinner for ten was given at the Grand Hotel on the 21st ult. by Mrs. M. H. Coburn, of Athens, N. Y., to a party of friends who had met at Lake Helen, Fla., at the Southern Spiritualist Cassadaga Camp. The table was magnificently decorated with ferns and beautiful flowers and the dinner served in courses. The menu was most elaborate.

On Thursday, July 31st, a lawn party was given at Fern Island Farm in honor of Mrs. Miller-Wilcox and Mr. and Mrs. Cooper, by the members of the I. O. O. A. Among those present were Mrs. Wilcox, Mr. and Mrs. Cooper of Philadelphia, Mrs. Dimock, of Williamsport, Pa., Mrs. Spinney, of Buffalo, and Mr. Hughes, of Cincinnati.

Camp has been progressing as nicely as the elements would permit it to. Since last issue we have listened to Lyman C. Howe, Hon. John J. Lentz, Mrs. Loe F. Prior, Rev. Anna Shaw, Mrs. Grace Orr, H. D. Barrett while J. W. Colville is scheduled for today. Charles Brodie Patterson failed to arrive and his place was taken by Mr. Lentz on one occasion and a symposium the other.

THE WILLING WORKERS.

A business meeting of the Willing Workers was held in the parlors of the Skidmore cottage, Monday, Aug. 3d. There was not as full a membership present as was desired, but those present were full of enthusiasm and ready and willing to work in co-operation with the Association to which it is an auxiliary.

The meeting was presided over for the first time by the new chairman, Mrs. Elizabeth Craig, of Waco, Texas, having been elected 1st vice-president.

It was voted that a cheque be drawn on the treasury for fifty dollars to be paid for the piano, one evening's entertainment was voted to be donated for the library.

Mrs. Richmond suggested that the money over which she presided be used for the immediate demands of the Association; therefore it was voted that it be donated to help in the fund for Profs. Lockwood and Clegg Wright for their services in their class work.

A committee was appointed to arrange for the Bazaar.

The question was then discussed of the duties of this organization of women, upon which Mrs. Craig made stirring speech of how far the efforts of the Willing Worker should go towards helping the C. L. F. A. Having been a worker in church aids she advised the ladies not to do too much to relieve the men of their burdens; that it was her experience the more women did the more they were expected to do, and suggested that a committee be appointed to confer and co-operate with the C. L. F. A., and ask that a committee of that body be appointed to confer with same.

This came from a motion being made that the Willing Workers repair and put in order the Auditorium.

It was decided that the Willing Workers would provide a new awning and new covers for the cushions, if the C. L. F. A. would repair the roof and paint the building.

Mrs. Page, Mrs. Densmore and Mrs. Allen were appointed to secure samples of material to cover the cushions and material for awnings and give cost for the same, so as to have the Auditorium in good condition by next summer's camp.

The several entertainments given by the Willing Workers have been liberally patronized, as over one hundred dollars have already been turned into its treasury.

A motion was made that a report of our work be given to THE SUNFLOWER the management of which is broad and liberal and appreciates the work of woman, in consequence of which we bespeak for it a successful career in the newspaper field of literature.

REPORTER.

Camp Observations by Estelle F. Baillet.

A crowded auditorium and many standing outside awaited the appearance of Hon. John Lentz as he arose to talk in his witty trenchant way about "Christian Liars." Mr. Lentz is a natural orator, strong, earnest and impressive, whose words carry weight and conviction. He dwelt at length upon the hypocrisy manifest everywhere in social, political and professional circles of today and dealt keen criticism to the leaders in those circles who profess God so loudly with their lips while they know nothing of him in their hearts and whose lives are such scathing rebukes to their profession of Christian faith. He said no man who is a Christian can be a liar, and no man who is a liar can be a Christian.

The musical entertainment given at the Auditorium Sunday evening by Mr. Salem Parker, and his sweet sister, Mrs. Bowen, so full of humor and pathos, was highly appreciated by the largest audience of the season. Mrs. Jessie Beach also assisted in several readings which were fine indeed. Mr. Parker is a host within himself and we regret that his engagement with us is so short, and as they go from here (singing their way through this material world) may they take with them kindly thoughts for their success and happiness for we shall miss them when they are gone.

Harrison D. Barrett lectured Tuesday afternoon at the auditorium and was heartily welcomed by many who still hold in fond remembrance the years of when he acted as our chairman for the C. L. F. A. and old associations and tender memories can but be mutual on his part as well as ours. His remarks were forcible and eloquent, and listened to by a large audience. His opening poem entitled "The House by the Side of the Road" was most characteristic of his own life and purposes. A solo by Mr. Salem Parker entitled "God's Acre" preceded his lecture of the afternoon, long to be treasured in the hearts of many admirers.

Our genial ticket agent, Mr. Payne of Burnhams, is quite ill, and we hope he will soon recover, as we miss his pleasant service here.

Mr. McKinley of Sandusky, Ohio, the materializing medium, stopping at the Leolyn, limits his seances to twelve persons at each class.

Dr. and Mrs. Noyes, located at the Beeman cottage, are holding classes on instruction of mediumship, telling your feelings and sensations of the body for each phase of mediumship, every Wednesday and Friday evening.

It is said that J. B. Jimeron, the Indian medium was severely criticised not long since at one of the Forest Temple meetings. There is not a bit of doubt but he is a medium, not unlike others.

Mrs. Millie Austin of LaCrosse, Wis., also Mrs. L. J. Sawyer, both sisters of Judge Baillet, are visiting their brother and wife.

Sunday at the auditorium Rev. Anna Shaw gave one of her most eloquent discourses. There was hardly seating capacity and many were obliged to sit upon the rostrum. After the lecture our favorite test medium, Miss Maggie Gaul of Washington, D. C., favored us with tests which were convincing proofs of spirit return.

The Dunkirk Lake Side Glee Club, who have been camping out here, has returned to Dunkirk.

We find upon investigation that while it is claimed we have over 1200 volumes in our library that many of the most valuable books are missing. Redpath's History, a book costing \$12 is among the number and nowhere to be found. Some new books are now held by cottage owners which have been donated for the library when it can be put on a thorough basis and books accounted for.



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PRAYERS FOR THE DEPARTED.

There has been great controversy in the English Church upon the question of the legality or otherwise of prayers for the departed, and in the June issue of *The Anglo-Catholic* the subject is fully discussed. The Rev. Pender H. Cudlip says in his introduction:—

"The practice of prayer for the departed reaches beyond the Christian Era, and Christianity did not break any existing

bond of union between the faithful, but strengthened it."

This is interesting in view of the fact that Christianity has, of all religions, most radically cut off hope by communion between the departed and those still in earth-life. However, we are glad to have the admission that a large section of the Church believes in the possibility today.

Referring to this close communion of saints, the writer in our contemporary remarks:—

"As on earth (in all primitive times) Christians prayed for the departed, so after death it would only be natural they should remember those on earth—in fact, they seem to take a keener interest in them; for surely they would not be behind Dives in his expressed anxiety about and supplication for the spiritual welfare of his five brothers. The knowledge gained in the spiritual world accounts for this, and, further, we are compassed about with a cloud of witnesses—saints gathered to their rest—who eagerly watch our Christian race, and must do all that is permitted them to help us. "As they loved us here, they are quite certain to be doing what they can for us there." "We are certain that those who have gone before can help us with their prayers. We are certain of this." (Bishop Temple's sermon on Archbishop Benson). Death is no stop to prayer, praise or worship."

According to this finding the Christians in primitive times were nearer the truth than the bulk of their latter-day followers. There is no doubt whatever that the Bible teaches the communion of spirit. It would scarcely be claimed, however, that the prayer of Dives demonstrated the 'communion of saints.'

The only remarkable thing about the general orthodox attitude is that Christians have shut their eyes to the manifest teachings of their own authority. They sneer at Spiritualists for promulgating the very doctrine which has been well recognized but little practiced in the Church for ages.

If prayer can help the embodied then it can assist the departed. Of that there can be no manner of doubt. Our author thinks likewise, and quotes no less an authority than Mr. Gladstone. (We do not know which gentleman of that ilk, but presume the Right Hon. W. E.) He writes:—

"To assume an attitude of prayerlessness towards the departed seems like a practical denial of 'the Communion of Saints.' "To forbid prayers for the dead is to undermine the doctrine of prayers for the living."—(Gladstone).

"Not to pray for the dead would imply the belief that all communion and connection between them and he had ceased, which would limit the Communion of Saints to one section of God's Kingdom. It is a cold, unnatural, unloving creed to force on mourners, that they are not to pour out their hearts in prayer for their loved departed, but are to stop all their prayers at the moment of the soul's departure from the body. Is our Father and their Father in heaven one to close his ear to his children's cry, uttered in all the strength and intensity of bereaved love? Surely we are to bring all our desires to him in the deepest perplexities of life. The God of Love will surely hear the prayer of love, offered in his beloved son's name, for those departed in his faith and fear, and whom he so loves. "Right dear in the sight of the Lord is the death of his saints."

Here, however, in this last sentence we have the evidence of that narrowness which has characterized the Church for so long.

Why do not our friends go the whole way? If prayer for the departed is of any force why not prayer for the unregenerate as well as for the saints? Nay, is it not a farce that prayer should be effective for those who are already safe while it should be inoperative for those who need it most?

"God hears the prayers of his saints," we are told, and we believe it. We also believe that he hears the prayers of his sinners, and as it is the latter class that needs the greater blessing can one imagine for a moment that the Almighty Father will hear the pleadings of love on behalf of those who are already qualified to enter the portals of glory, and turn a deaf ear to the cry of his children for those who are suffering 'the tortures of a soul condemned?'

The position is illogical, unthinkable. We are glad to note the advance which is being made, but long for the time when the Christian Church and all churches shall extend their sympathies and learn to read the character of God aright.

The ways of men are narrow,
But the gates of heaven are wide.
—The Two Worlds.

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LIFE IN THE CELESTIAL REALMS.

Behold the wisdom of the ages garnered for your inspiration, yet ye will not attend to the lessons given, and in order to thoroughly comprehend the lessons of today, ye must search the old-time love and myths, that comparisons may be made and thus gain an understanding of the progress of the ages and the causes that from time to time have blocked the wheels of progress to a great extent. Thus will ye gain a knowledge of how to avoid these times of seeming stagnation or deterioration, and understand how to make proper conditions for more universal progress.

We are glad to note each uplift of a human mind but we do desire to pierce the mentality of many now slumbering in regard to spiritual perceptions and unfoldment. If ye know not of the needs of tomorrow, will ye so truly make ready for the coming need? The tomorrow is ever with you, and the awakening into the new birth may be yours in that near future.

Then plan for its coming as you would that of a little stranger in your midst, not that we would have your days filled with apprehension, for we wish you to understand the laws of life that the tomorrow, be it spent in the physical form or in the spiritual alone, either to you may be met with undaunted courage and fear have no foothold whereon to rest.

But this passing time, this today, must not be flittered away. The material experiences must be met and the lessons learned, with all due regard to the influence you are having over your own life and that of others. When you fail to set a light in the window, for the wayfarer, then do you make a stumbling block for yourself.

Remember that there is no surer way unto the heights than that thou makest for thyself when thou takest from thy brother that which to him is a burden and make glad the hearts of the sorrowing ones.

Into the homes of all of earth's children come trials to bear, and it is your duty to help to lighten these burdens and make glad the hearts of all you meet by kindly thought and deed. Then will you have been instrumental in bringing the much desired millennium, and perfected your material experiences and made all in readiness for the coming of the bridegroom, who will usher you into the new light of understanding and the glory of life everlasting.

Hills and dales of evergreen verdure and beautiful flowers, while gay-plumaged birds carol and the angel friends welcome the new-born child. All this bright awakening is yours to behold and enjoy when you have made of your earth life that which you should—a truly great example of well doing.

At the present time too many walk through the material experiences in ignorance of these duties, each unto the other, and simply follow the dictates of fancy or inclination thinking it matters not, so long as they keep their hands free from stain of crime; for friends, there are hosts of human beings, even in this enlightened age, who do deeds of crime in the mind though their hands perform not the act. In this case the wrong is only accomplished in part, though the effect is a shadow on the spiritual structure of the one whose thought went out in error's path. This, too, should be a lesson to you, showing you that all things make, or lift a shadow. Strive then to overcome all inclination to excess, of bitter feeling—strive for the good and do all you can to make conditions favorable for those around you, thus will you cause the shadows to flee from you and peace be with you.

And you who have found the open door betwixt the material and spiritual planes, see to it that you hide not your light, but disseminate your knowledge, and make glad the hearts of those who behold not the things spiritual, and hear not the messages of those gone into the larger experiences of life. Harken ye unto the words of wisdom, and follow the precepts given, thus making of your own lives a guide unto salvation for those who follow after. Why will any turn from the path of wisdom when the way is made plain unto you, and the rewards heralded, and the shadows marked, when of your lives you fail to make a worthy example.

Be diligent in your use of time, for the experiences of earth life are much easier and better accomplished while in the physical, than when that instrument is no longer yours to use. The flight of

the soul may be when you least expect, therefore make ready thy habitation in the celestial realms, by pure loving thought for others welfare and by noble, generous endeavor to alleviate the woes of thy fellow-men.

This will build a foundation so fair that the angels will rejoice at the added beauty and lavish their beautiful thought upon you, thus aiding you to perfect the structure and complete in all details this heavenly home made possible of erection through the love power of the Infinite. Thus are the homes "not made with hands, eternal in the heavens" builded.

From day to day you should garner rich store wherewith to equip your habitation. This may be accomplished by the daily exercise of your spiritual powers and an opening up of the windows of your soul to let in the light of love and the wisdom of the angel world will be meted out to you in due proportion to your unfoldment.

How, think you, this soul growth will be accomplished if you strive not to attain it? Does the husbandman expect to garner grain when naught but weeds has been sown? How, then, can you expect rich fruit and every blessing when you make not conditions for such vintage?

In the shop or busy mart, you can lift your soul into the realms of pure thought if you will. You can open the door to the angel friends who watch over you, and through them come in touch with the higher power. Angel messengers they are, bearing aloft your burden of prayer and gaining wisdom of how to impress you and others, how best to help you. Not always does the help come as you wish or ask, but perhaps as is best in the great trend of time. Seeming calamities are often disguised blessings.

The pure in heart may ever trust the loving care and wisdom of the all-wise ones. Not that those who stray from virtue's way are left forlorn, but that the way is dark and sometimes impenetrable and the angel friends cannot pierce the veil through which they fail to perceive the medium or cannot enter in.

Do not thus bar the door my friends to those who would kindly minister unto you and ease many a woe and lift your feet into the shining light of love even though you perceived it not. For such is the ministry of love we gladly bring unto you and mourn that our presence in your midst is not more widely known and understood.

But the world is awakening. Even those long shrouded in the wrappings of superstition are throwing aside those cumbersome impediments and walking into the light of truth concerning spiritual truths, thus aiding the angel world to strike the shackles from the minds of all mankind and bind them close with the bands of love and universal brotherhood.

MRS. F. A. PROSSER.

POTENCY OF THOUGHT.

It is very true that "thoughts are things." An intense thought becomes an astral creation. It lives as a part of the individual. It is discoverable by clairvoyance. If people would realize that no deed or thought could ever be totally extinguished, they would think twice before they undertook to commit a crime of any kind.

By the power of soul-perception and spiritual influence hidden things are revealed, and thoughts and deeds considered unknown, are laid bare.

Thought molds the body during growth—from childhood to old age. The cells of the body, to a certain extent, are under the control of thought and are constantly changing. It is not one thought that causes changes in the body, but it is continued and often repeated thoughts that cause changes to become so pronounced, that they are visible to the naked eye.

There is much truth in phrenology and physiognomy. A person of good moral character and beautiful ideals will often present a face which perhaps will not be beautiful as mere physical attraction is concerned, but there will be a sort of holy light radiating from and seemingly shining through the mortal. In other words, the spiritual aura will be, to a certain degree, perceptible to the mortal eye.

How quick some people can tell a learned person from an illiterate person; a good man from a bad man. Every part of an individual is pervaded and permeated with his thought. We see it stamped on the face and hands; in the dress, walk, speech, poise, handwriting and daily life and actions. A book publisher once remarked that he had rather have pen-written than type-written manuscript submitted to him, as he could form a better idea of the author,

and whether he had brains or not. In this connection I may remark, that a young bookseller would predict to his fellow clerks what sort of a book a customer, just entering the store, would buy. He rarely failed, and his successful prognostications were a source of wonder and amusement to his friends. It is probable that he formed an almost instantaneous impression from the dress and general appearance of the customer; and, perhaps, he possessed a certain degree of sensitiveness of which he was unaware.

The power of thought to create health and happiness, is highly recommended by many intelligent people, and as thought is at the beck and call of every person, it should be used freely in creating pure and upright characters.

If you have a friend who is in trouble, or if you know any one who is down in the world, send them a good thought. Sit in the silence and send out vibrations of strength and cheerfulness to the suffering in body and soul. By thinking good thoughts of others you increase your own health and happiness.

A sensitive person will feel the vibrations of thought, be it good or bad. By thinking pure thoughts, the sensitive may become positive to evil. When a sensitive thinks evil thoughts he attracts and becomes receptive to a low order of astral influences.

If a person uses bad language and associates with others who are on a low moral plane, he will, perhaps, find it a little difficult to change his habits. He should avoid contact with bad companions and seek the purer atmosphere of upright people. Most any person will give a kind word to the one who is struggling to reform. Although the path is difficult, and when the person may think he has full control of his thoughts and words, he will often on the impulse of the moment utter some bad word which clings to him as a remnant of his old life. He should not be discouraged at this, but he should determine never to use the word again. Any one with perseverance can alter their thought and speech.

Our sub-conscious life or subjective mind, is always ready to fall in with our own ideas or suggestions. If we are

pure in thought it will, with the still small voice of conscience, warn us against committing evil deeds. If we hold wicked thoughts and ask ourselves if we should do such and such a thing, our subjective mind will present arguments, showing the pleasure and enjoyments to be derived by a gratification of the senses, and the deed is done.

To those who have long entertained bad thoughts, the voice of conscience is stilled by the wild clamorings of the lower animal propensity.

There are many people who delight in being ill and talking of their ailments to others. At the start, and for a long time, there will probably be no result. But with the repetitions of thoughts of sickness, the describing of imaginary symptoms to sympathizing friends, the real conditions of disease at last appear and the patient is truly sick.

Many people worry their lives away by perverted and senseless thought, when they otherwise might have lived useful and happy lives.

Profit by the examples around you. Look at those who have harbored evil thoughts, and then at those who have had pure thoughts. The former often end in madhouses and prisons. The latter pass serenely to spirit life, and their influence lingers like the perfume of a crushed flower. LEWIS R. HILLIER.

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Conclusion.

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METAPHYSICAL.

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THE RECLUSE.

The hermit lives in the lonely wood;
His home is a cave in a rocky glen;
Far, far removed from his fellow-men
He silently works for the Brotherhood.

He seems a captive, but none more free,
Nor would he stir from that shady nook;
His fare is plain—he drinks from the brook
That flows through the dell to the distant sea.

He pores for hours o'er an ancient book;
He scans its pages with eyes so keen,
Then closes the volume with thoughtful mien,
And turns his gaze toward the flowing brook.

To read in the heavens the secrets of earth,
He climbs the side of a mountain steep—
To study the stars while the world doth sleep,
And there remain till the morning's birth.

Oh! he is a master of mystic lore,
Who guards the secrets that men have sought,
And for their possession have bravely fought
With flesh and demons in battle sore.

A seer old of an ancient race
Is this lonely man in his cavern home
In the darkness glen, like an ancient gnome—
Oh! who hath gazed on his noble face?

And here the recluse dwells alone
To aid the world by the power of thought,
Though his fellow-mortals know him not,
It is thus the great ones are unknown.

G. Campbell Creelman in Mind.

MENTAL HEALING.

The influence of a positive thought projected into the mind of a person who is negative may change disease into health. On this basis is given what goes under the name of mental treatment.

The influence of an exalted realization of the power and presence of God, without mental effort, may produce marvelous cures. When this state is consciously attained and an invalid is lovingly held in the Healing Presence, it is called Spiritual Healing.

Both these phases of modern healing are included in the theory and practice of the New thought. In mental healing, power is consciously projected in the form of thoughts or feelings from one mind to another. In spiritual healing, power is consciously or unconsciously imparted either as thought or feeling. The former is practiced through the activity of mind forces; the latter through their passivity.

A mental treatment requires on the part of the healer a positive state of mind, with an emphasis of conviction concerning health, vital force, energy—all that suggests splendid physical conditions. Alert, positive, active, virile, this mental attitude will inspire faith in the mind of the patient, convey potent suggestions of health, and capture the citadel of disease through its very boldness of attack. Strong in the overwhelming assurance that disease thrives by wrong and unpleasant thought-pictures in the mind of the patient, the metaphysician valiantly attacks and puts to rout, not only the pictures of disease, but the fear, anxiety, memory of accidents, conscious or unconscious dread of heredity, anguish of mind, or perverted emotion that has caused them. The wholesome and altogether desirable health thoughts sent forth by his powerful mental vibrations arrest the patient's attention. Involuntarily he accepts them as his own. The superb confidence of his mental physician is infused into every thread and fiber of his being, and the result is mental and physical healing. If to his newly acquired confidence is added knowledge of the law, he has a basis for permanent health, provided he is obedient to the law.

In this positive exercise of the mental functions, it will be seen that all that is strong, courageous and virile in the personality of the healer is brought into the mental treatment. Yet occasionally there are patients who seem totally irresponsible to the most persuasive and dauntless suggestions. Argument, delineation of cause and effect, aggressive, powerful words, either silent or audible, apparently have no effect. In vain the conscientious practitioner labors over these obstinate cases. In vain he seeks for an understanding of what is lacking in his administration of the law. At last he leaves that phase of the matter which relates to his personal failure and searches more deeply into the source of his power. He opens his mind more fully to the reception of knowledge. As he contemplates the vastness, the imminence of the all-

pervading power, he ceases the intellectual struggle to analyze or classify, or even to receive. His thoughts are stilled; his whole being is hushed into silence—that "silence which is a solvent that destroys personality and gives us leave to be great and universal." And here his soul is fed with a divine satisfaction—a transcendent peace. He has given himself to "the lovely, the original, and pure, who on that condition gladly inhabits, leads and speaks through" him. Or, with Jesus, he has found that it is "the Father that doeth the works." Feeling this living oneness with the source of "every good and perfect gift," he recognizes it as the universal giver, giving to all impartially—to himself, to his patients, and to the world at large.

Back at last from his meditation on the abstract, he finds his vision enlarged, his perceptions quickened, his understanding cleared, and his patient healed. And this he would call spiritual healing—spiritual because, instead of being the result of mental effort, it was the result of the emanation of his spiritual quality while he was in that exalted state known as the spiritual. In his withdrawal from personal considerations he had found that side of his being which as Emerson says, "lies open to all the attributes of God." In the reception of this influx of divine consciousness, he had become through his passivity the channel through which the God in him might act upon those to whom his unselfish interest was attached.

Yet it does not always follow that healing is the result of such treatment any more than through the use of mental power. The cause of failure, however, does not lie with the principle of healing, but rather with the healer or patient, or both, in their nonconformity to the conditions necessary for demonstration. This is, of course, ignorance of what the conditions are. Just as heat is required in the making of bread, or as light is necessary to the growth of vegetation, so a point of affinity is required, between the one who gives and the one who receives, that will permit the connecting waves of vibration to transmit the message, power, feeling, quality—what you will.

This point of contact, or affinity, may be on either or all the planes of being, viz.: the magnetic, temperamental, sympathetic, mental, or spiritual. Perhaps the most common of these causes for lack of connection are found on the personal plane—in the anxieties, moods, prejudices, mental or physical intensity, on the part of one or both participants in the effort to establish health.

The highest attenuation of any power is that which is the least tangible to the senses; hence, the highest healing potency must be that which is above the personal and on the spiritual plane. This is a realm in the being of man that is impervious to all inharmonious in whatever form, which in itself is the supreme calm of the spirit, and which indeed corresponds to what the scientist, in his mathematical analysis of the solar systems and their movements, calls the "center of gravity." "It matters not how great may be the number of massive orbs threading their countless interlacing, curved paths in space," says a recent scientific writer, "there yet must be in every cosmic system one single point immovable." So in the system of man there is that which is absolute in its perfection, unmoved forever amid the swirling, restless currents that sweep through mind and body. To become conscious of this center is to find the harmony which is health. He who can introduce to a patient this "Pool of Bethesda," whether by audible treatment or silent treatment, is the transmitter of the highest attenuation of the power that heals.

The subtle and wonderful soul quality emanates from a character wrought through spiritual love and wisdom is continually healing, both morally and physically; every one who needs such ministry, and who can respond in any way to the spiritual vibrations.

Without deviation, or the slightest conscious direction, these vibrations from the consecrated soul find the need which eagerly responds to their harmony, and though the suffering ones may not know from whence cometh the balm of Gilead, it heals their wounds and bruises and brings them into attunement with their own God of love and truth. This is the spiritual healing which is impersonal and of God.—*Magazine of Mysteries.*

I awoke in a beautiful dream-land,
And I saw a bright angel afar;
He was clothed in a garb like the sun-beams,
On his forehead there glistened a star.
While I gazed in a mystified wonder,
Came a voice like the wavelet's soft roll:
"Would'st thou look on the glories up yonder
In the transcendent home of the soul?"

Then he waved the bright wand that he carried,
Through the wonderful star-spangled night;
And my eyes were dazzled and blinded
By the radiant glow of the light.
"Then behold! I have opened the portal
That you eyes with their earth-light may view,
Just one moment, the green fields immortal
Of the highlands ever true."

Then I saw o'er the landscape before me,
Many mansions of beauty untold;
But in numbers they could not be counted,
And their turrets seemed glittering gold;
But they differed in grandeur and glory,
And no two seemed the same as to size;
Though the love-light that gleamed from each story
Was the same to my wondering eyes.

Then I turned from the landscape before me,
And I cried in my rapture aloud:
"Wilt thou tell me, O beautiful angel,
Do I gaze on the homes of the proud?
Are the riches in earth-life collected
Carried on to this region more high?
Are the honors of money reflected
In this land of the sweet by and by?"

"Nay, not so," came the soft-spoken answer;
"When you pass through the veil to this side,
If you've nothing but gold to bring with you,
You've no mansion in which to abide.

You behold in this grandeur and beauty,
In these radiant houses and lands,
The fair dwellings erected by duty,
The pure mansions not builded with hands.

"Every deed that is worthy and noble,
Every fearlessly outspoken thought,
Helps to make up the glowing material
Out of which these bright structures are wrought;

Every aid that is given some brother,
Whose sad spirit in darkness may roam;
Every love-light shed over some other—
It will broaden and brighten this home.

"Every word that is tenderly spoken
That may gladden some heart full of tears;
All the sunbeams in earth-life scattered
Form the light of these beautiful spheres;
For each life makes its mansion of beauty,
Or it forms its dark dwelling of woe,
From its glorious harvest of duty,
Or the seeds of the wrongs it may sow.

"Poor indeed is the spirit that bringeth
From an earth-life, so useless and cold,
To the wonderful highlands immortal
Nothing more than its glittering gold."
Then a darkness came o'er me in seeming,
And an echo of words that were said,
As I woke from the land of my dreaming,
And the beautiful angel had fled.

But there ever remaineth the picture
That my spirit had caught on that night,
In the realms of the wonderful dream-land,
Where my soul was so flooded with light.
And I think of the beautiful story,
Of the mansions of which Jesus told,
And I wonder sometimes if their glory
Is not made more of duty than gold.

And I look at the lives all about me;
At the sinning, and sorrow and strife;
And I wonder what kind of a mansion
We are building up there in that life.
Are we cheering some heart bowed in sadness?
Are we doing a labor of love?
Are we painting fair pictures of gladness
That shall hang in our dwelling above?

For the home we shall build we shall find there,
When we pass through the gates of the tomb,
If it be a bright mansion of beauty,
Or a hovel of darkness and gloom.
As the sun of our life nears its setting,
And we pass o'er the murmuring stream,
Shall our spirit be sad with regretting,
Or the real be bright as the dream?



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3:19 7:09	Ar. Fredonia.....Lv	10:03 5:53
3:28 7:18	Ar. Laona.....Lv	9:56 5:44
3:37 7:27	Ar. Cassadaga.....Lv	9:49 5:34
3:46 7:36	Ar. Lily Dale.....Lv	9:42 5:23
3:55 7:45	Ar. Moons.....Lv	9:35 5:13
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4:13 8:02	Ar. Gerry.....Lv	9:21 4:53
4:21 8:11	Ar. Falconer; Jamestown.....Lv	9:14 4:43
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AUGUST 15, 1902.

THE BIBLE IN THE SCHOOLS.

The National Educational Association in a recent session passed a resolution expressing a hope that the Bible might be used as a textbook in connection with other books of valuable prose and poetic selections of which they claimed it was a leading type.

THE SUNFLOWER has always tried to take an even and intermediate position on these topics, but we think the time has come for the world to talk plain language on the subject of religions and bibles.

We want the advocates of the Bible, from the highest to the lowest, to send to THE SUNFLOWER office some of the gems they are always talking about as being in the Bible. We will show them that it is not at all original with that book and was taught by "heathen" nations long before the Bible was thought of.

But what can be said of it as a book? Not that it is a book that can be placed in the hands of the people and recommended to them to study and follow. This may sound harsh to some, but to those we say, Do not take it all out in saying that it has beautiful teachings, just tell us some of them.

When that question is asked we are referred to the Sermon on the Mount. Good. But it has some drawbacks.

First—It is intensely impractical and would make us a race that would not amount to much in the world.

Second—It is no more original with the Bible than with the writer of this article. It is a rehash of "heathenism."

There are some moral people in the Book, but the majority are such as you would not allow your children to keep company with and we would lynch a person who followed its precepts in many cases. Lot getting drunk and raising a family by his two daughters, for instance. Today we would have him in jail for incest. Noah would have been arrested for indecent exposure; David would have been imprisoned for bigamy and attempt at rape, while the last act of his life, (see I Kings, i: 1-3) would throw any man out of respectable society.

Can we uphold Abraham in turning his concubine and child out into the woods? Jacob, in lying to his father? Moses, when he "looked this way and that way and when he saw no man, slew the Egyptian and hid him in the sand"? How about the simple trust of Ruth? Would you advise your daughters to "Go thou and do likewise"? Even Jesus, while he is reported to have said, "Honour thy father and thy mother," did not give a very good example of filial love and honor. Do you want your children to study that and act on it?

Again we say that it is time the truth was told about the Bible. It is time the truth was told about religions. It is full time that people were given to understand the realities of religious systems, their origin and character, divested of superstition and the fear of ostracism.

Ostracism! Just think of it! Unless we follow a lot of old fossil ideas we are likely to be ostracised by those self-constituted monitors of society who seek to hold the world in darkness. Let us free ourselves. When a person tells you of the beautiful things to be learned in the Bible and that it ought to be used as a textbook in our schools, ask him to tell

you of some of those wonderful things. Ten to one he will be unable to do more than to stumble over a few of the stereotyped expressions he has heard, and if you ask him what he knows about the book, he will tell you that he knows but little of it, has not read it carefully, but he knows it is a good book.

A short time ago a gentleman reading Big Bible Stories said that it made the stories too large. We asked him where the place was that was contrary to the Bible. "Well," was the reply, "I can't tell you just now. I will have to go home and look up the Bible."

"You are a Bible scholar, I suppose?" was the next question.

"Well, no, not exactly; I have not read it for fifty years, but I am satisfied those stories are too big."

All we want that man to do is to look up his Bible and show the quotation that is exaggerated.

The Bible is a book exactly like all other books. It has some good in it, but when taken as a sacred book, has more bad in it than the average French novel. Preachers have been known to quote it to convince female members of their flock that it was not a sin for them to have illicit relations, and in it can be found authority for the commission of all crimes as well as commandments not to commit them.

The Bible reminds one of the Frenchman's description of American punch. He said that it had a little lemon to make it sour, a little sugar to make it sweet, a little whisky to make it strong and a little water to make it weak; in fact, it was one grand contradiction.

We do not wish to disparage anything that is good in any book, but we are tired of hearing so-called Christians, who do not know the first principles of what is in their "sacred book," telling us what ought to be done with it; when, if the same things were printed in a novel today it would not be permitted to pass through the mails.

PATRIARCHAL PREACHER

DECLARES HIMSELF GOD.

"Working and Speaking in this Material Body," says Prof. Magoun, "is the Divine Will."

The following is a copy of an article that was published in the New York World, December 23d, 1901:

"I am God."

"I am here and ask to be heard that I may tell who I am and of my mission here."

"My mission is to teach the law and to further the knowledge of God."

Such is the startling declaration of Prof. A. B. Magoun, of West Hanover, Mass., who is staying at the Grand Hotel, on his way to Florida for the winter.

Prof. Magoun is sixty-five years old, of patriarchal appearance and a kindly manner. His statements are made modestly and with a consciousness of the ridicule and abuse he will be subjected to.

"I am not seeking applause or notoriety. I shrink from the task I have been appointed to perform, knowing how little I can be understood at first. But by the very law I am come to teach, I am forced to deliver my message and declare myself."

"I am God. Working, speaking in this mortal body is the Divine will. I have all the attributes other men have—I eat, sleep, work and play, and in the end this body shall pass away—die; but within is the Divine. I am God incarnated; the physical manifestation of the Deity."

THE LAW HE BRINGS.

"The law I bring moves the world—every affair of it, every individual in it. I am sent to teach this law: That God rules everywhere; that man may choose; but God directs. God's laws are infinite. They cannot be stated, but everyone must learn from within."

"I come not to break asunder the church nor disrupt religions. I come to give them new light and to promulgate the law, that they may work together for good. I found no sect, can have no disciples, ask no alms. All religions and all creeds are mine."

"The Catholic, the Jew, the Protestant, the Hindoo, are all ruled by my laws and I come to all."

"Christ came upon earth to teach the law of immortality. Christ was God, manifest in flesh. He was not a son of God, he was God himself. I know this."

"Even so I have come to teach men that chance does not rule, that chaos does not reign, but that God is everywhere, watching over the affairs of men, ruling, directing."

"I come to teach the sacredness of the Bible and that God is personal."

HIS STRANGE CAREER.

Prof. Magoun has had a remarkable career. It was not until 1884 that he realized, he says, his real identity. He was born in West Hanover, Mass., in 1836. His father was a cutter in a shoe factory. When a boy, after very little schooling, the son began work as a shoemaker. He mastered the business and at twenty started in to manufacture shoes in his own factory. When the war broke out he sold out and went to Chicago, where he opened a shoe store, remaining in Chicago until he lost his store and stock in the big fire.

He then went to Boston and became a stock broker, a business he successfully carried on for ten years. He opened a branch office in Chicago and became interested in real estate. In 1880 he sold his interests and made a long trip to South America for his health.

During his early life, the professor says, he had premonition of his identity in peculiar conflicts between his human and divine nature. At times the Voice within gave him warning, but he refused to listen.

"It was not until 1880," he said, "that I was made manifest unto myself and my mission made clear. In the Spring of that year the voice spoke unmistakably and I listened. Even then, knowing the obloquy I would suffer if I made known my identity, I waited. In 1886 I was told to declare myself, and my future was revealed to me."

DOES NOT PROPHECY.

"I am not here to prophesy, and though I know all, I can say nothing. My mission is to teach the law."

"Already I have taught 5,000,000 people to regard the Bible as from God. The Spiritualists were without a book of law. They refused to accept the Bible. At a great meeting of the sect in Vermont, and at others of their meetings throughout the land, I have given my message, and they now believe and accept the Book of God."

"For years I wrestled with the spirit that is within me, that I might be spared this mission. It was not to be, and even as Christ was forced to drink of the bitter cup, so must my human character be subjected to humiliation by taunts and ridicule, that the divine can fulfill its mission. I do not demand a hearing. I simply ask it."

"I want the opportunity, which will come as it has been revealed to me, of teaching that God rules and is everywhere."

Prof. Magoun is now at the Grand Hotel, Lily Dale. He is a very quiet, unassuming gentleman and makes his claims in a modest manner and no one who talks with him can question that he honestly believes himself to be a physical incarnation of Almighty God. He does not show any signs or wonders, he merely claims to know everything and teaches.

My Promise.

Angels of Hope and Mercy,
Draw near me from above,
And give to my drooping spirit,
The strength and force of your love.

I've trodden the paths of the valley,
Lo, these many weary days,
And the work that my hands is weaving
Seems just a useless maze.

You brought me a beautiful promise,
One golden Autumn day,
I wove it into the web of my life,
You said it would stay for aye.

But the warp and the woof have darkened
And the vision has dimmer grown,
Hope is folding her angel wings
And I fear that Mercy's flown.

Ah! I'm leaving the paths of the valley,
And the sun gleams on the way,
Mercy stands at the loom of life
And points to a fairer day.

For the Alchemic winds of the Heavens,
Have wafted down from above,
Two beautiful snow-white spirits,
The angels of Hope and Love.

ELLEN THOMAS-RICHEY.

Nature's Medium.

Electricity is undoubtedly the medium of life, so called, with protoplasm as the material basis, and soul or spirit as the principle. Magnetism is its modified counterpart—refined by its passage through planetary matter, and needed to admit a higher vibration of soul into the life ordained, and make it self-conscious—human. Every ovum is a center of electricity which attracts the soul-principle under favorable conditions, the coalition of which creates or constitutes life. This life is primitive or perfected according to its protection from the crude electricity of nature, or the medium of its passage to the ovum. Man affords the highest protection; constitutes the best agent for electricity's refinement or

the generating of magnetism, and also exists in gradations, which effectuate results accordingly. The horseshoe magnet symbolizes the creative principle or law. Its resemblance to the ether half of the human frame, exemplifies the attraction of earth's magnetism to the center or ovum always ready to serve as the medium for the creation of life when necessity or conditions favor—thus revealing the secret of nature's magnetic relations to life through a toy—an object lesson—as many others exist to those who study nature.

ARTHUR F. MILTON.

Program of Cassadaga Camp For 1902.

AUGUST.

Fri. 15—W. J. Colville.
Sat. 16—J. Clegg Wright.
Sun. 17—Rev. B. F. Austin, Rev. Anna R. Shaw.
Mon. 18—Canadian Day. Rev. B. F. Austin.
Tues. 19—Rev. B. F. Austin.
Wed. 20—W. J. Colville.
Thur. 21—Rev. B. F. Austin.
Fri. 22—Thomas Grimshaw.
Sat. 23—Prof. W. M. Lockwood.
Sun. 24—Thomas Grimshaw, W. J. Colville.

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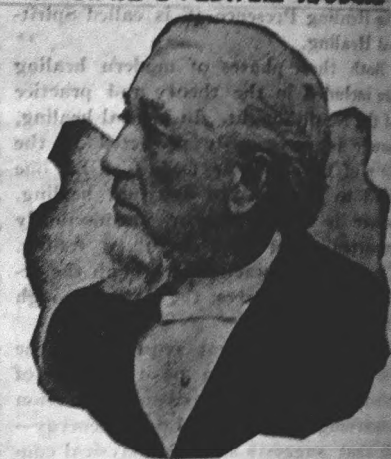
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By Hon. A. B. Richmond.



THE LATEST BOOK BY THIS CELEBRATED CRIMINAL LAWYER AND AUTHOR.
YOU SHOULD READ IT.

It has historical fact for a foundation, around which is woven the details of

A Psychic Story.

The Nemesis of Chautauqua Lake lost all by the depredations of a band of Indians. The members of his family were killed or carried away into captivity, his home burned, and he, with only his rifle and ammunition pouches, went out into the wilderness to do all possible good to his neighbors and to avenge himself upon his enemies, the Indians. His headquarters were on what is now the Chautauqua Assembly Grounds and numbers of skeletons that were dug up a few years ago in making foundations were supposed to be the remains of some of the Indians who burned his home and killed his family, as the legend says that he followed them until the entire band were exterminated. His name was William Munson and he was killed in what is known as the "Whiskey Rebellion" in Western Pennsylvania. He possessed a strong psychic power which he used for the benefit of his friends and the discomfiture of his enemies.

We have secured a number of these books and while they last we will make special offers to

Readers of The Sunflower.

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SOUTH
WEST



This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

Mattie E. Hull writes from Wonebec: "The camp is full under way. I am booked for ten lectures, besides looking after the lyceum. The lyceum starts out in good shape. Mrs. Jahnke has two fine classes in Oratory—one adult, one of children. The organist has been ill two days, I have taken her place and this ties me up during the day. Of course I am here to work, they all seem to know it. I suppose Fairview Cottage is now, the same as though the two M's were not. Well, we can't get out of the world anyhow."

"THE SUNFLOWERS reached me yesterday. I suppose Moses sent them. It is a fine issue and looks well. I wonder if you appreciate the magnitude of your work at Lily Dale; somehow THE SUNFLOWER has pushed its way, independent of cloud and sunshine, and struck so deeply its roots in the soil at Lily Dale, that it will flourish in spite of everything."

Doubtless some of your readers will be interested in reading a few words from Onset, so I feel impressed to send them a message of greeting. I have been here nearly three weeks and have enjoyed myself to the utmost capacity. Each pleasant morning when I first arrived found me on the bluff overlooking the beautiful bay, dotted with sailing crafts, little steamers and row boats. The view is magnificent from that point, and I breathed in deep draughts of pure salt air from the ocean. The past week has found me each morning in the Arcade listening to lectures given by W. J. Colville, which I have enjoyed exceedingly.

The public have been favored by words of wisdom from the lips of well known speakers nearly every afternoon, among them being Geo. A. Fuller, M. D., Mrs. C. Fannie Allyn, Mrs. Kate R. Stiles, Mrs. Sarah A. Byrnes, J. Frank Baxter, Thomas Cross, Mrs. Carrie E. S. Twing, Minnie M. Soule, W. J. Colville, Rev. F. A. Wiggins and Mrs. Carrie P. Loring.

Today the Woman's Congress opens, and Rev. Anna Shaw and Mrs. Carrie Chapman Catt will doubtless be listened to with great attention. The Temple is now beautifully decorated in yellow and white in honor of the congress, and last evening an excellent opera was rendered under its auspices. It will be produced again this evening. Many prominent women from different parts of the country are here to attend the Convention, which lasts two days.

I have met many friends here, each day some familiar face and outstretched hand appear before me. Yesterday I welcomed several, among them being Rev. B. F. Austin of Toronto who is to lecture here Sunday and hold a series of class lectures next week. Dr. Dean Clark a noted writer, and Dr. Paul Edwards, editor of the "Mental Advocate," N. Y. City.

Each Sunday there are three band concerts in the grove, and thousands of people come in from surrounding places either on the electric cars or steamboats to listen to them, and to the able lectures in the Auditorium. There is a dance each Saturday evening in the Temple and many test seances throughout the week. There are no weekday concerts which is much to be regretted, but numerous street pianos and traveling minstrels try to supply their places.

It has been cool and cloudy most of the time since I have been here, there being only a few warm sunshining days, but time may bring a change.

LIDA BRIGGS BROWNE.

Thoughts from Texas.

As the exponent of that spiritual philosophy, which that Love is King, and grappling with mind and matter would distinguish between hysteria and the religion of humanity; in view of the recent sacrilege attendant upon the obsequies of the late Rabi Joseph, which in point of moral depravity and fiendish atrocity overshadows all expression, I make bold to address you in the premises with the request that in all things essential, you denounce in no ambiguous terms, an act so infamous in its nature, as to cause the weary pilgrim seeking freedom on our shores to question if the deft fingers of the great Bartholdi had not chiseled in vain, especially since, in the matter of numbers, when one considers that Sing Sing contains more nominal Christians than would be required to constitute our

standing army, if, under any circumstance, the teachings of any religious sect must needs be measured by the virtue of its votaries; but I would not write of them as Jews, but as the creatures, like your humble writer, of one Eternal God, rocked in the cradle of a common humanity.

Yours truly,

W. D. WELLS.

Rockdale, Tex.

PSYCHOGRAMS.

BY ARTHUR F. MILTON.

Indolence of spirit or mind is a dead weight to the soul.

The rule or ruin policy invariably ends in ruin to its proprietor.

Thoughts generate feelings compatible with their impetus, whether for good or ill.

Neither envy nor riches can make a man forfeit an innate self-respect. An in-born virtue is absolute.

Basing its own principles upon ignorance and denying others the same privilege upon knowledge, is the dogmatism of conceit or self-love.

Faith alone is no saving grace, whatever the tenets or accompanying phenomena. One act of benevolence is worth a generation of believing.

One may be aggrieved unto exasperation with good reasons, yet victory depends upon the charity of self-respect—the dignity of self-control.

Stubbornness with reason or love in the motive may become a principle, but with concert in the motive it becomes bigotry, and with prejudice fanaticism.

A rising emotion for ill-feeling, vain-glory, or a dormant physical passion betrays the evil still lurking as a live principle that needs watching or combatting.

Do not eat, however palatably dished up, what disaffects you in its natural state, whether of animal or vegetable life; for it will generate its similitude in your feelings or emotions.

Pain may be due to loss of vital force or a discordant vibration of the human entity with nature. In either case it is well to know self—one for a physical and the other for moral understanding.

Genius may constitute any ordinary talent rising to a superior vibration over the material faculties and manifesting greatness comparative to its force or energy—its soul-activity. It is thus a spiritual qualification.

It is a false sense of pride that makes poverty a disgrace. Those who are freed from this discord are content in any sphere, and those who have been troubled with and succeed in outgrowing it, feel a relief after its departure, as though a burden was cast from the soul.

There is no visible motion without a prior invisible one. It is the latter which our invisible part senses as vibration—our causal nature cognizing causes and forming judgment accordingly. On this principle mind-reading, psychometry, telepathy, and character-reading are based.

When you feel a power going out from you as though it were something irresistible, it is nature's law reflecting itself in your own positive will, just as inspiration is nature's truths reflecting themselves, and the desire to aid humanity is nature's love doing the same under similar circumstances.

When a handshake induces joy or delight there is positive love in the cause, either in the form of active benevolence, charity, generosity or sympathy. A feeling of repugnance intimates uncleanness or disease in some form. Other influences are consistent with those heretofore mentioned in these essays.

As the creative force in nature (love) must be omnipresent, its counterpart in man—expressed as charity, benevolence, generosity and sympathy—must lend him a sort of omnipresent consciousness or the power of reading causes, and accounts for the reason why such are more or less intuitive and thereby enabled to penetrate all forms of deception, sham, hypocrisy or pretense. It is folly, therefore, to endeavor to deceive this class of human beings. They generally know what we should like to hide from them.

CAMP OBSERVATIONS.

Spiritualism as we know has come to save the world. We were invited to visit many of the mediums on the ground. In another issue we will endeavor to give the readers of THE SUNFLOWER a detailed account of the visits of the different personages that have materialized in the homes of some of these well known mediums.

Mr. Hatfield Pettibone and wife, and P. L. O. A. Keeler have wonderful gifts that surpass all understanding to the investigator, but readily understood by those understanding this science. It is but a natural law in the spiritual world. When we realize that the spirit world has locked arms with this material world, we will understand that all this is natural.

Prof. Lockwood and Prof. J. Clegg Wright are teaching us every day the philosophy. At Winans & Norman's we were enabled to speak and visit with our friends in full form. Jim, the well known guide of Mr. Winans', makes the garments that these spirit forms are clothed with. All these garments are materialized outside the cabinet.

D. B. Jimerson and wife, the Indians, have the full form materialization phase. Forms appear and disappear with ease. Many well known spirits have come to their friends.

It is not our wish to advertise any medium, but as a correspondent for the truth and of the truth we want the people to know the facts.

Mrs. Wreidt, we are told by people who have had messages through the trumpet, and will vouch for the truth of their affirmations that they have heard from their spirit friends.

Mrs. Alexander, the trumpet medium, is a stranger on the grounds, and we can say that we were enabled to hear from our friends through her.

No medium should be condemned because the sitter cannot get the message he wishes. That medium may not be the one for you. If we seek truthfully we will be enabled to find the truth. Much good wine is found in a stained glass.

These seances are all for the uplifting of humanity. A seance room ought to be as sacred as our churches. The chemists and physicians in the spirit world are trying with all their zeal to reach us and manifest their presence. They began with the simple raps at Hydeville, N. Y., through the little Fox sisters, and Lily Dale and the two score or more camps throughout the United States today are but the outgrowth of the movement set on foot at that time.

The Willing Workers are giving many little treats in the way of amusements—evening parties, teas and seances. Mrs. Miller-Wilcox gave a seance in Library Hall for the benefit of the Willing Workers, and on the 11th, Mrs. Hatfield Pettibone gave platform tests from spirit friends to persons in the audience. All were recognized. Mr. and Mrs. Pettibone are always among the first to respond when their help is needed in assisting along a good cause.

We have on the grounds a medium who has a telegraph instrument that is manipulated by an unseen personage.

We will give the readers of THE SUNFLOWER some of our experiences from time to time. E. R. FIELDING.

MRS. PARDEE.

Again THE SUNFLOWER feels it incumbent to call the attention of its readers to the above named lady. As we have many new readers we will make explanations. Mrs. Pardee has been a Spiritualistic worker for many years and has freely given to the movement she espoused. Now she is verging on to ninety years, and in her old age has no close relatives to care for her, and has for several years been sustained by the readers of THE SUNFLOWER and by means of money raised at Cassadaga Camp.

We have appealed successfully in her behalf in the past, and we feel that we will again be successful. We want to get sufficient money to keep her in comfort during the present winter. She is not at all extravagant in her desires and what many would spend on a few weeks outing or in some trivial desire, would keep her in comfort the entire year.

We now ask that every reader of this paper shall ask him or herself this question: "If my mother was old and without close relatives, would I want others to help her?" and then send a donation, the larger the better, but a small one would be better than none, to Mrs. Emily Tillinghast, McDonald, Pa., stating that it is for the benefit of Mrs. Pardee.

THE SUNFLOWER will vouch for the money being properly applied. Let us start the ball rolling and get the good old lady fixed for the winter before it gets cold. Just think that some day

your mother may be practically helpless and want someone to help her and it will help you to help her. Don't wait for your neighbor to act, just do it yourself—right now.

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PROGRESS OF MODERN REFORMATION.

(Continued From Page 1.)

Thus, O sons of Earth, I leave you!—leave you for that higher light; And my charge is now, Receive you all my parting words aright: Human passion, mad ambition, bound me to this lower Earth, Even in my changed condition, even in my higher birth. But by earnest firm endeavor, I have gained a height sublime; And I, ne'er again—no, never!—shall be bound to Space or Time. I have conquered! and forever!—Let the bells in triumph chime!—'Come up higher!' cry the angels; 'Come up to the Royal Arch! Come and join the Past Grand Masters, in the soul's progressive march, O, thou neophyte of Wisdom! come to the Royal Arch!'

Sons of Earth! where'er ye dwell, Break Temptation's magic spell! Truth is Heaven, and Falsehood, Hell!—Lawless Lust a demon fell! Sons of Earth! where'er ye dwell—In this Heaven, or in this Hell,—When ye hear the solemn swell Of Creation's mighty bell Sounding forth Time's funeral knell, Ye shall meet me where I dwell;—Until then—Farewell! Farewell!'

SOME OF NATURE'S SECRETS.

How many stop to think of the uses made of trees which flourished long before man appeared on earth. Buried beneath tons of ice which covered the earth during glacial periods, they became petrified and for ages smoldered with a slow fire, ignited by the internal heat of the earth. For many years past man has exhumed these trees from mines in the shape of coal.

Our lamps are lighted from the sap of these trees, which is extracted from coal and comes to us in the shape of kerosene oil. The nature of trees from which hard coal is formed fits it for heating purposes only.

Escaping flames from coal which once formed trunks of trees and are still kept burning by the internal heat of the earth, comes to the surface in the form of natural gas; also, these flames penetrate veins of water which are beneath the surface of the earth, and are forced to the surface through fissures in the rocks, forming water-gas.

Heat from coal furnishes (so called) electricity, which is used in various ways, examples of which may be seen in the power used to propel—locomotives being propelled by manufactured water-gas and street cars by manufactured natural gas—these gases being heated to the proper degree.

The method of heating locomotive power is well known, but perhaps the real process of heating power for street cars is not understood by all. The heat for street car power is driven into dynamos, from thence along the wires, the amount of heat contained in the dynamos gauging the power and the distance that power reaches.

Electricity (pure and simple) comes to us from the rays of the sun, but as yet man has not mastered that power. Man must seek, study and solve, before he can master.

A. JANE TURNER.

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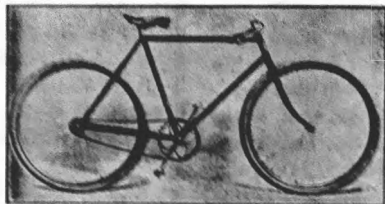
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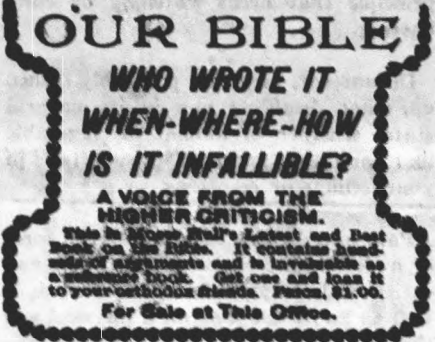
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